The Christian Socialist

The Golden Rule Against the R[illegible] of Gold

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicag[illegible]nois, Under Act of March 3d, 1879

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washingto[illegible] TRADE MARK of the Co-Operative Printing Company

Tenth Year. No. 5 CHICAGO, ILLINOIS, MARC[illegible], 1913 3c Per Copy, 60c Per Year

WARNING FROM DEBS

I yield to no one in my desire to see the party grow and the vote increase, but in my zeal I do not lose sight of the fact that healthy growth and a substantial vote depend upon efficient organization, the self-education and self-discipline of the membership, and that where these are lacking, an inflated vote secured by compromising methods, can only be hurtful to the movement.

To my mind the working class character and the revolutionary integrity of the Socialist party are of first importance. All the votes of the people would do us no good if our party ceased to be a revolutionary party, or only incidentally so, while yielding more and more to the pressure to modify the principles and program of the party for the sake of swelling the vote and hastening the day of its expected triumph.

The votes will come rapidly enough from now on without seeking them and we should make it clear that the Socialist party wants the votes only of those who want socialism, and that, above all, as a [illegible] sake of votes and holds in contempt office-seeking for the sake of office. These belong entirely to capitalist parties with their bosses and their boodle and have no place in a party whose shibboleth is emancipation.

THE SOCIAL CONSCIENCE

By Paul H. Castle

Standing one time in the hall of a great western university, my eyes fell upon a copy of a painting of Beethoven standing beside a great tree with violin under his arm, listening to the ominous sounds of an approaching storm and eyeing with keenest interest the rushing clouds and bending trees.

I could imagine that I, myself, stood in the midst of the conflicting elements. The huge trees were being twisted like twigs in a gale; the massive banks of clouds were rolling and tossing like the huge billows of a raging sea, the whole scene portending the breaking of a terrible storm, venting its wrath upon the peaceful earth and carrying destruction and desolation in its pathway.

But, in the midst of it all, stood Beethoven, serene and solemn, yet with mind alert and soul illumined with some divine passion. His spirit was reaching out to capture the discordant and threatening sounds of the approaching storm, that he might hold them with his master mind and weave them into the beautiful strains of enchanting music; that he might bring peace from the maddening strife and harmony from the elemental discord.

Society today presents a war of human elements, a hurricane of savage passion. Already the storm has broken upon the head of the guilty and innocent alike and in its wake humanity is left wounded with oppression, poverty and vice. The war clouds over the battle-field of Armageddon, where meet in final conflict the hosts of Mammon and of Liberty, are gathering more menacingly than ever before and threaten to break with the fury of the Titans, leaving the world wrecked, subdued and enslaved.

But in the midst of this human strife, these ominous signs, there stands serene and hopeful, the social conscience, which reaches out to gather in the discordant notes of economic conflict and weave them into the peace-song of industrial democracy and social justice.

Then shall the battle clouds be dissipated and the sun of truth flood the world with light, guiding the race up the glory heights to divine manhood.

SOCIALISM AS A RELIGION

By Rev. Charles Giroliss

Socialism is frequently referred to as a religion. Many ardently assert that Socialism is "the religion of humanity," or it is "the religion of human brotherhood." Certain it is that there are those who espouse Socialism with all the ardor of intense religious zeal. Others, however, declare that Socialism has to do with economics only, and that as such it has nothing to do with religion. What shall we say then in answer to the question, Is Socialism a religion?

For myself, my aim is to make my whole life my religion, although I must, in actual [illegible] part of it religious is its relation to God. A man's work, service, pleasure, eating and drinking, all make up a man's religion, if in the doing of them he acknowledges a Divine sanction. The keynote of religion as it touches human conduct is the prayer, "Thy will be done on earth as it is in Heaven." We cannot divide life into that which is religious and that which is secular. To do God's will is religion pure and undefiled, and we have no right to do anything else. A man's business, profession, or trade is his religion if he purposely conducts his work in accordance with God's will, in so far as he knows God's will—and that, not as one who yields to stern command, but as one who serves a Father whom he loves. The curse of business is that it has been made something apart from religion. Six days a man labors for himself in mere secular toil, yes, and sometimes selfish toil, pitiless and cruel. Fearing that his soul shall become completely submerged in that sordid toil of the week, he goes to his pastor, saying, "Give me some work for the Lord, that I may give to God some religious service." The wise and courageous pastor replies, "Go back to your business and conduct it in accordance with God's will. That is your work for the Lord. It is your work to sell dry goods, and in doing that you are ministering to human needs. It is God's will that you serve your customers as you would your brothers and your sisters. Go and sin no more, but do God's work." Is that kind of business a religion? Yes, it is doing God's will. It has to do with "economics," but then God has something to do with economics, too. In that same sense Socialism becomes a religion in so far as it becomes a conscious expression of God's will.

But Socialism, if it is to be regarded as a religion, must be something more than a passion for humanity, however loftily that passion may soar. A "religion of human brotherhood" is not enough. A religion must recognize not only the brotherhood of man, but the Fatherhood of God. A Socialist who denies God may be a Socialist, and he may also be a lover of man; but his Socialism is not a religion, for he is conscious of no divine sanction. He may have ever so intense and noble and unselfish a passion for humanity, and yet his Socialism is not a religion. His Socialism is nothing more than a high form of humanitarianism. He may be devoted to human brotherhood, but it is an orphaned brotherhood—a brotherhood without Fatherhood. A human family without the Father is a broken family. "Thou shalt love thy neighbor as thyself"—yes, that is the second commandment; but the first is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and it takes the two commandments to make a religion.

Socialism, if it is to be a religion, must be able to say, "Thus saith God concerning His children." Socialism must come as a message from a loving Father, speaking woe to them that oppress, speaking comfort and hope and courage to them that are oppressed, declaring that God's will must be done on earth as it is in Heaven. It is God's will that men, women, children shall form one great loving family, living for one another's good, co-operating in every work, seeking the establishment of justice and of truth. "Hear ye now what Jehovah saith: Arise, contend before the [illegible] mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with His people, and He will contend with Israel. Oh My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me. * * * He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? The voice of Jehovah crieth unto the city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and a scant measure that is abominable? Shall I be pure with wicked balances, and with a bag of deceitful weights?" (Micah 6, 1-11.)

Even where Socialism is but a passion for humanity it is a power. It is not far from the kingdom of Heaven now. But imagine the power of Socialism if it could say, "Thus saith God." And there will come prophets who will preach Socialism in God's name. Then will come one of the great religious revivals, one perhaps equal to that of Pentecost.

WHAT THE WORLD NEEDS MOST

By W. D. Mackenzie

In the recent Christmas season, when the air seemed vibrant with the spirit of goodwill and helpfulness and when the rule of gold seemed to yield a brief precedence to the Golden Rule, did we ever stop to ask ourselves the question, What does the world need most? Christmas gifts, immediate relief for the suffering poor, words of kindness and good cheer—each of these has its proper place and function, but there is an increasing number of thoughtful men and women who are convinced that the world's deepest need is social and industrial justice and equality of opportunity for every child who is born into the world.

In this favored land of ours, with its immense natural [illegible], with its highly developed machinery and means of transportation and with its armies of skilled and energetic workers, there must be some social and adjustment, some awful social wrong when millions live in involuntary poverty, when frail women and little children wear away their lives in toil while men seek in vain for work, and when our city slums and tenements are permitted to murder a large proportion of the infants who are born in them. How to double and treble the volume of production and to secure the just distribution of the products of labor so as to banish want and the haunting fear of want—this is the great social problem of the twentieth century.

International Socialism is "a voice crying in the wilderness, Prepare ye the way" for a higher civilization and a better social order. Being a human movement, it is not free from mistakes. It may not now embody the perfect wisdom and justice which are necessary for the right solution of the social problem. But it is an evolutionary movement, strong with the vitality of the social passion and it will outgrow the diseases of its childhood. If you are not yet a Socialist, it is your duty to study this mighty movement for the emancipation of labor.

We have been told from time immemorial that love is "the greatest thing in the world."' But the spirit of love and brotherhood must transform our commercial, industrial and political institutions and make them just and brotherly before its work is complete. In other words, individual ethics must be rounded out and supplemented by social ethics.

THE WORKERS IN GERMANY

Twenty years ago the slums of Germany were notorious. Cologne, Frankfort, Munich, Breslau and Berlin had acres of vile and overcrowded tenements.

A few years ago an English workman, visiting Stuttgart at the International Socialist Congress, asked a German workman to show him where the poor lived.

He took him to a clean, well built quarter, inhabited by the poorest workmen.

"But I want to see your slums," the Englishman said.

"These are the worst we've got," his German friend answered.

The amazed Englishman exclaimed: "Great heavens! If you'll get me a job here I'll stay forever."

If you will visit German cities and ask the same question you will receive the same answer.

For over twenty years every German city has had Socialist aldermen.

They have fought those responsible for slums, vile habitations, insanitary workshops, neglected children.

They have fought all opposing parties and have forced the municipal ownership of public utilities, land reform, taxation reform, the demolition of insanitary districts and the building of sanitary tenements.

The Socialists have forced the municipal councils to tax unearned increment, and the increase in land values is gradually being taken over by the community.

The cities own extensive tracts of land. Strassburg has over 350 square yards of land for each inhabitant. Ulm owns 80 per cent of the land within its boundaries. It buys and leases land daily and prevents all land speculation.

For over thirty years the national government has been hard pressed by an intelligent and powerful Socialist party. And the German rulers were forced to take action to relieve the distress of the people.

Times were critical. The revolt was growing. And the German Kaiser was forced to introduce a scheme for insuring practically the entire mass of German workers against accident, sickness, invalidity and death.

Today over 11,000,000 persons are insured against sickness. Over 18,000,000 persons are insured against accidents, and about 14,000,000 persons are insured against old age and invalidity. Over $100,000,000 a year is paid in benefits from the insurance funds of Germany as pensions to wage earners.

In the national legislative body the Socialists have fought for the rights of the unions. They have forced the passage of all kinds of labor legislation. They have demanded the right of union men to strike and to picket. The employers are forced to recognize trade union representatives and in all Germany, in fact, in all Europe, government by injunction is unknown.

WHY SHOULD WOMEN VOTE?

By John W. Bennett

The shrewd fisherman baits his hook with the most delicate morsel, attractive to the particular class of the finny trible for which he is angling; and the political angler is no less wary. Never have the capitalist politicians intended anything but political and economic subjugation for the woman; and never have the Socialists wavered in their resolve that woman should be politically and economically free. It is evident from woman's helpless and disfranchised condition, that the Socialists were not angling for the political prestige and votes of women to gain political power, for she had neither of these things to give. While president, Mr. Roosevelt scorned the plea of the women of California for his assistance in the direction of suffrage. Truly his attitude today shows him to be not only a great hunter, but a fisherman for votes as well. Mr. Roosevelt and his political followers grudgingly fall in line with the economic condition that makes woman's enfranchisement a necessity, while willing to use it to gain temporary political power.

Here are the bald, significant facts: Seven million women have been forced out of the home into industrial labor, and the army of women wage-earners is growing. These women have not only no home of their own worthy of the name, but their competition for the inalienable right to live has compelled working men to recognize the destructive and demoralizing effects of competition for bread; and there is a bond of sympathy sufficiently strong between the helpless workers of both sexes which enables them to notice that neither sex, color, age or creed are recognized by the employing class in their cannibalistic forays for profits. Hence, the logical and necessary form of action to right the wrongs of all who suffer as the result of the industrial anarchy is the political and industrial indiscriminate union of all who suffer as a result. Just as women's labor is a determining factor in the industrial field, so should and will her power be felt in politics.

The Socialist Party wants votes for woman, no matter how she uses the ballot in her initial exercise of that prerogative. The Socialist knows that the instinctive nature of her mother's love will impel her to use it for the protection of the child; and when she finds out that there is no economic justice for anybody only to the extent that all are granted equal opportunity, she will not hesitate, with temporary makeshifts and palliatives, but will stand unflinchingly for Socialism.

PRAYERS OF THE SOCIAL AWAKENING

By Prof. Walter Rauschenbusch

Although these Prayers first appeared in 1909 probably not many Socialists have yet become acquainted with Comrade Rauschenbusch's unique work. These prayers breathe in a wonderful measure the tender spirit of Him who enjoined us to pray even for our enemies. The Congregationalist and Christian World remarks of "Prayers of the Social Awakening":

"The title describes the spirit which inspires the book. The author believes profoundly in the Christianizing of all social relations, the conceiving of all honest occupations as intrinsically religious, to be done as work for God and for fellow men. Such prayers as these in our pulpits would do more than sermons to accustom the people to thinking of daily life in religious terms. It is an appalling fact that to some men such prayers as these seem strange and out of place."

These Prayers should be in every home and pulpit. Send us two subscriptions to the Christian Socialist at 50c and 30c additional ($1.30) and we will send you a copy of this great book.

MAKE IT WIN

The Christian Socialist needs a lot of new subs. this week. Do not let the work slack. Make it win. Two yearlies for $1.00. Mail them at once.

Socialist Sermonettes

By REV. PAUL BURGESS

MATTH. 20:25-27

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so let it be among you; but whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant."

One of the most deep-seated longings today is to become "independent." Men long to become "independent" through inheritance, they speculate to become "independent" through the increase in land values. This ideal is in large measure the result of the prevalent capitalistic philosophy and organization of society.

Now "independence" means that some one else is producing what we consume, while we do not have to give them anything in return. The fact that we give money does not alter the case. Money is only a medium of exchange. The Non-producer who has money, has robbed Society. He is lording it over the real producers in that he makes them divide the products of their labor with him by the power of his position in society.

But the true follower of Jesus does not dare desire "independence." He must be a minister, a servant, a producer. The Christian Church has often berated Socialism for preaching "Class-consciousness." But what is Class-consciousness? Is it not, from the point of view of Socialism, the consciousness that all producers belong together in one great brotherhood with the non-producers as their foes? And is not this also Jesus' point of view? The idea of Marx was: Let all producers unite to form a brotherhood. Jesus' idea was, Let all members of the brotherhood be producers. These two ideas spring from different motives, from different conditions, and from different ages. But both are class-conscious. Both place the producer in contrast to the non-producer. Christianity would abolish the non-producer on ethical and religious grounds, Socialism on economic grounds. But their aim is the same. Let them go hand in hand. But remember Class-consciousness should not mean Class-hatred.

The Short Story

LOVE'S REWARD

By Louise Ransom

It was a bleak morning in November. The wind shrieked and moaned around the corners, carrying with it the eddying leaves, all brown and sear from the frosts of an early winter.

The family at Mr. Rector's was gathered around the breakfast table enjoying a bounteous meal, when the door bell rang and a poor scantily dressed boy of twelve, who handed a note to the maid, was, by her, ushered into the front hall of the large home, to await the coming of the lady of the house.

Mrs. Rector's brows contracted into something like a frown as she read the note. It was an appeal from the mother of the boy for cast-off clothing, in order that she might be able to send her three children to school.

At first the temptation came to say, "I have nothing that I can give," for she was anxious to get an early start into the city to see some friends, and did not like the idea of having her plans frustrated.

She glanced from the note to the three bright, healthy children who blessed her home, and as she looked into their laughing eyes, this message of Truth and Love came to her, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

The thought of refusing aid was banished, crowded out by the Master's message. She must not neglect this opportunity to do His will.

She arose with a new light in her eyes and hastened into the room where the boy awaited her coming.

He was a handsome lad, but his large brown eyes looked anxious and full of care, and showed that want and hunger were not unknown to him.

He was a timid little fellow and it seemed hard for him to answer the questions put to him, but Mrs. Rector learned where he lived and told him she would go with him to his home and talk to his mother about their needs. So, putting on her wraps she went with him to the place of his abode. I will not call it home; for that name is too sacred to be applied to that place of poverty and woe.

It was one room on the first floor of a large, old-fashioned tenement. No covering was on the floor. One bed, a cook stove, a small table and a few old chairs were all the furnishings of the poorly lighted, ill-ventilated room where this family of six existed.

The mother's pale face still showed traces of beauty. Her brown eyes, like those of her boy, were sad and anxious. And she told her story, which is not unlike many another story of many another life.

The husband was a day laborer, and his small earnings were barely sufficient to keep them when he could work every day, but during the autumn the heavy rains had made it impossible for him to work steadily, and starvation seemed staring them in the face.

The mother must get work too or they could not live during the long, cold winter. She asked only for cast-off clothing for her children, so that they might go to school and fit themselves for their places in the world better than she and her husband had been able to do. Then if she could get work they could get along.

Mrs. Rector listened to the sad story with a prayer in her heart that she might be able to do something to lift these sorrowful ones from their distress and anguish.

First, the needs of the body must be supplied and then she would see what could be done for them in other ways.

She left with the promise that she would do all she could, and soon, by calling on her friends, saw that an abundance of good warm clothing and bedding was supplied.

She then spoke to several ladies who did their own housework, and they were glad to have the woman do their sweeping and cleaning for them on some one morning of each week, and to pay her liberally for it so as to help her care for those who were dependent on her.

Next, their surroundings must be improved. So Mrs. Rector went to the real estate offices to see if a small house could be rented, out away from the tenement district and soon had one engaged. It was on the outskirts of the town and had a large yard, a garden, fruit trees, etc., where they could have good fresh air and light and sunshine for very little more than they had been paying for their one room and with no vile, profane associates for the children, such as they had been thrown with in the crowded district.

She found many who were glad to help, when they knew that help was needed, and soon the woman had all the work she could do outside her own home.

The husband, too, put on new life and took up the battle as he had not been able to do under the old conditions. The children stood well in their classes and grew happy and strong, and Mrs. Rector went about with a song in her heart, glad that she had been led into this work and that God had shown her the way.

Nor did her work end here, for this was but the beginning.

Living as she had in a happy home of her own, she had never supposed that such poverty, as is above depicted, existed except in story books, and had really never given it much thought, but when she did see how many there are who need kindness shown them, and words of cheer and comfort given them, she went into the work of looking after "her brother's" needs with more of God's love in her heart than she had ever known before.

So she grew rich in giving, rich in love and tenderness and joy and gladness, and she felt that she had received four-fold more than she had given.

The author of the above excellent story declares it to be a true story—an actual experience. Yes, thousands of such true stories could be written annually in America. And the work of rescue must be carried on as much as possible by kind-hearted people like Mrs. Rector—even if the number of impoverished people does increase each year in spite of (not because of) their efforts.

But consider not only the kind heart of Mrs. Rector—and emulate it; consider also the sore heart, the pride-pained hearts, the disappointed, discouraged hearts of the poor father and mother and children compelled by circumstances over which they have no control, by social forces, to live in want and to accept "charity."

Charity should be needed only by the crippled, sick, imbecile, very young, or very old. The need of charity for people able to do their share of the world's work is the result of a bad social system.

Also remember the "vile, profane associates" left in "the crowded districts" when this one poor family was removed. The social sore was not cleansed or removed with the removal of one family from the contagion. It remained to fester and rot and spread throughout society. There is only one way to save people in general from want, slavery, misery and sin—establish a social order of co-operative ownership of the wealth of the nation.

Charity is good as a relief for one here and there, **SOCIAL JUSTICE** alone will save all.

PROSPERITY IN MASSACHUSETTS

William E. McKenna, in the Public, thus comments upon some facts revealed by the recent report of the Massachusetts Bureau of Statistics:

> The average wages for 1907 for all wage earners were about $515, for 1910 about $527—an advance of less than 3 per cent.
>
> Now if you will turn to the U. S. Bureau of Labor report (Bulletin 106, part 1, page 14) you will find an estimated increase in the cost of food for an average workingman's family from 1907 to 1910 of about 9 per cent.
>
> * * *
>
> The U. S. Bureau of Labor estimates the cost of food for an average workingman's family as $423 in 1910. What it calls such a family is five and a decimal persons. Let us call it five, because, you know, if you have any more than five in the family you will have at least six. If you want to know what $423 a year means for a family of five, multiply 5 by 365 and the result by 3, and you will have the number of meals for a year, 5,475, assuming that they eat three meals a day each, which, indeed, may be unnecessary. Then $423 will mean something less than eight cents a meal. It does not seem extravagant.
>
> Now if you look at the Massachusetts tables you will find that about 95,000 of the adult male wage earners out of about 420,000 could not pay for the food for such a family. If you figure rent for this average family at $10 per month and clothing at $10 more (figures which are justified by some other estimates of the Bureau of Labor) you will bring up the expenditure to $663, nearly $13 a week. If you call it $12 a week and look at your Massachusetts table again, you will see that about 215,000 of those 420,000 adults, more than half, could not pay it. If you add $10 a month more for expenses other than food, rent and clothing, you will have $783 a year, about $15 a week. And then you will find that 300,000 of those 420,000 could not afford family life on that scale. We sometimes hear that the men do not stay in Massachusetts. Perhaps some of those who are still there are trying to save enough out of their meager incomes to get away.
>
> * * *
>
> The above figures are based on the supposition that the adult males are employed continuously during the year. As a matter of fact there was lost time in almost every line. The boots and shoes concerns were operated on an average of 283 days out of 305, cotton 285 out of 305, woolens 271 out of 305, and so on. Just why any were shut down is not explained, but we may conjecture that it was not because everybody was too well supplied with boots and shoes and cotton and woolen goods.
>
> * * *
>
> * Wages represented a larger percentage of the total product in 1910 than in 1907; also a larger percentage of "the value added by manufacture." You get this "value added by manufacture" by subtracting from the total product the value of stock and materials. Thus in 1910 the total product was, in round numbers, $1,465,000,000; value of stock and materials, $863,000,000; difference $602,000,000, of which $304,000,000 was paid in wages. Would it be unduly inquisitive to ask what became of the other $298,000,000? Ten per cent on the capital (or capitalization) would be about $120,000,000, but that would leave a lot of money to be accounted for.
>
> Let us hope that some day the progressive old commonwealth of Massachusetts will satisfy our curiosity on that point.

PROGRAMME

GENERAL CONFERENCE CHRISTIAN SOCIALIST FELLOWSHIP

To Be Held at Chicago, February 26, 1913

Before this reaches most of our readers the C. S. F. Conference for 1913 will be an event of the past, therefore we will only give the main points of the programme for the benefit of people in Chicago and nearby regions.

The business session begins at 10 a. m. Wednesday, Feb. 26, at the Masonic Temple, Hall 901. Every delegate should be on hand promptly.

South Side Meeting

On Wednesday night, at the beautiful St. Paul's Universalist church, 3005 South Prairie avenue (transfer to Thirty-first street car and get off at Prairie avenue), a notable programme will be given at 8 p. m. Special singing, led by Harvey P. Moyer; addresses by Rev. John R. McMullen, Congregationalist pastor at Pierce City, Mo., and Rev. W. D. P. Bliss of New York City, author of the famous Encyclopedia of Social Reform and of the Social Studies in the Gospel of the Kingdom. Every one on the South Side should urge their neighbors and friends to attend this meeting. Mark the date and place and talk this meeting up big.

West Side Meeting

On Thursday night, Feb. 27, at the Third Presbyterian church, Ogden avenue and Ashland boulevard, another splendid meeting will be held at 8 p. m. Special singing. Addresses by Rev. James L. Smiley, Episcopal, of Annapolis, Md.; Rev. Geo. W. Slater, general secretary for the colored race, and Geo. McA. Miller, Ph. D., president of Ruskin College, Fla. All West Side comrades and friends should work for this meeting without ceasing. Make it a big success.

North Side Meeting

On Friday, Feb. 28, at Olivet Memorial Presbyterian church, Penn and Vedder streets, another great meeting will be held. Special singing. Addresses by Rev. Charles G. Girelius, Presbyterian, of Vineland, N. J.; Mrs. Geo. W. Slater, and Rev. Wm. A. Ward, former general secretary of the Fellowship and late state secretary of the Socialist party in Missouri. North Side comrades, tell every one you meet. Urge your comrades and friends to come. Such a valuable chance must be made the most of. The time is short. Work now.

Sunday Meetings

Many Sunday Socialist sermons are being arranged for March 2 in various churches in different parts of the city. We go to press too early to announce them. Read the church notices in the Chicago daily papers for that day.

Banquet Saturday Night

On Saturday at 6:30 p. m., March 1, in the Mrs. Clarke Restaurant, 111 N. Wabash avenue, the visiting delegates and friends and comrades of Chicago will enjoy one of Mrs. Clarke's noted chicken pie dinners, 60 cents per plate. There will be special music. Edward E. Carr will be toastmaster. Carl D. Thomson will deliver one of his masterful addresses. William H. Ward, W. D. P. Bliss and others will speak. Those who attend will have a great time.

Order your plates in advance of Mrs. Ella Carr by 'phone, Midway 2349, or by letter, to 5443 Drexel avenue. She must know how many dinners are wanted. Only a very few more could be accommodated than those who order in advance.

Lectures to Continue

Rev. Bliss, Rev. Ward and Rev. Slater are to lecture in Chicago the week following conference. We urge all comrades near where they lecture to do all in their power to make their meetings a success.

Ten for $1.00. You can send ten different people five large and powerful dynamite bombs for $1.00. That is, ten subs to our great monthly propaganda specials for five months. Do it now.

A SOCIALIST QUIZ

By HARVEY P. MOYER

Q. 15. HOW WILL IT BE DETERMINED UNDER SOCIALISM WHO ARE TO BE AUTHORS, ACTORS, POETS, PREACHERS, ETC.?

By nature and the people themselves. A moral, intelligent people will always recognize the worth and value of genius wherever manifested. However, under Socialism, there can be no fakes or impositions; but there will be far greater leisure and much better opportunity to develop any special ability. And, as soon as anyone could demonstrate that their services would be a benefit to mankind at large in any special line, the Educational Department would be glad to make them the "honored" of the government—the people,—and exempt them from all other labor. Nor would there be anything to prevent anyone receiving the special patronage of any individual or organization of individuals, as now, if his services were not as yet considered of sufficient general merit to entitle him to government compensation and honors for these services alone.

Q. 16. CAN NOT THE OLD PARTIES BE RELIED ON TO SOLVE THE LABOR PROBLEM IN THE INTEREST OF THE PEOPLE?

Hardly! Any party wily enough to call the present condition of society "prosperous," and obtuse enough to boastingly assume credit in its platform for this condition and even to "promise to continue" such business prosperity(?), as the Republicans have done, can only be relied upon to continue its services to the trusts and defeat all labor legislation as in the past though labor's authorized representatives have persistently appealed to it for years.

Similarly, the humiliating submission of the Democratic Party's most earnest champions to the dictation of the Wall Street plutocrats belies all claims of this Jeffersonian party as the party of the people and the laboring man's hope.

From the fact that the Republican and Democratic parties are mere political machines bent on continuing the present system of exploiting the many in the interest of the few, nothing but continued promises (of which we have certainly had a superabundance) may be expected from these sources. It is folly to expect that any political organization based upon selfishness and personal advantage would commit party suicide in order to help labor, specially when labor expresses its willingness to be exploited by giving such organizations its enthusiastic support.

Nor should anyone allow himself to be bribed into prolonging this system of injustice and suffering in the interest of the few shrewd politicians and reformers, whether in the old parties or in the new Bull Moose party, by the promise of such reforms as nationalized and municipalized public utilities, labor reforms and other immediate demands, however good in themselves—Socialism in easy stages. The opportunity for corruption in the mixture of public and private business, abundantly proven by our postal frauds and municipal corruption everywhere, as well as the awful suffering, poverty, and starvation in England today, the home of the greatest advance in nationalized and municipalized public utilities and other social reforms under an individualistic, competitive system, prove conclusively that no universal and permanent good can come short of the universal government control of all business—Socialism. A radical change of the system itself, a peaceable revolution, and not a reform—mere palliatives or plasters—is the supreme need of the hour.

Indeed, the Republican and Democratic parties in their own national platforms have admitted substantially this entire claim. Said the Republicans (1904), "Combinations of capital and labor are the results of the economic movement of the age." Said the Democrats, "Private monopoly is indefensible and intolerable." Both of these philosophic statements are absolutely true, and, together, form a remarkable exposition and confirmation of the Socialist doctrine and philosophy leading logically and inevitably to Socialism. As was well said by the editor of the Saturday Evening Post (April 15, 1905), "Year by year as science compels consolidations and co-operation on a scale impossible in the past, the collectivist proposals of Karl Marx (Socialism) are bound to receive more and more attention."

Then, since "We can never go back to the days of Jefferson and Jackson and the stagecoach, inasmuch as these are the days of the railroads, the telegraph, of organized industry, that will forever remain organized" (Chicago American, March 7, 1905), why not accept the inevitable, follow the lines of logical, evolutionary, social development, and proceed intelligently and directly to secure Socialism immediately through the absolutely sure and shortest possible route, the Socialist Party, and not divide our forces and waste our votes in upholding these useless old capitalistic parties in their selfish schemes of exploitation to our own destruction? A vote for any capitalist party whichever wins will not help labor nor true business ultimately one particle; and the vote is therefore absolutely lost. A vote for the Socialist party, however, will, by so much, increase the great Socialist army and hasten the time, eventually sure to come, of equal partnership in the world's business, ending all poverty and labor trouble.

The sooner labor recognizes its rights and feels its great power as the majority, and realizes that its only possible, speedy and permanent social salvation is Socialism, and unitedly votes the Socialist Party ticket, the sooner will all its sorrows and trials be over, and not before.

THE NEW CRUSADE

By George Sutherland

SOCIALIST REVIVAL CAMPAIGN
A Series of Meetings Lasting 10 Days Will be Held Under the Direction of
R. B. MARTIN
Social Investigator, Lecturer and Organizer
MEETINGS AT PEOPLE'S THEATER
EVERY EVENING AT 7:30
General Theme—Socialism the Christian Movement of the 20th Century.
COME AND BRING THE FOLKS
Courtesy of the Platform Cheerfully Extended to All Persons Wishing to Discuss the Issues of the Day
QUESTIONS ANSWERED FRANKLY, FEARLESSLY AND COURTEOUSLY

That's the way the unique window card read, and, being a traveling man with a traveling man's interest in new and out-of-the-rut doin's, I decided to learn something more about this new sort of crusade—also, I am interested in the Socialist propaganda somewhat.

The People's Theater, an abandoned "movie" show house, seating capacity 175, was filled with what might be called an average class of people of the small town where the meeting was held. Clerks with their sweethearts, small business men with their wives, here and there a doctor, lawyer or other representative of the so-called "professional class," could be picked out, with a generous sprinkling of "common workin' stiffs" (unskilled laborers) in the rear seats.

I understand that the common garden variety, the stand-pat "stick-to-the-OLD gospel" type of preacher, seldom develops courage enough to observe at close range this new form of revival, doubtless, too, he has been told how to comport himself in the presence of this new expression of "religion pure and undefiled."

The meeting is usually handled by a local Socialist layman who makes announcements, etc. Preliminaries consist of the singing of Socialist hymns, special music, etc., the meeting is "thawed out" before Comrade Martin begins to speak, the audience is keyed up to close attention at the very beginning of the address and STAYS keyed up throughout—this I can write with entire confidence and safety after attending meetings for a couple of nights at three different points, places varying in population from 1,000 to 75,000—the interest, the desire for interviews, information and literature at the close of the meeting is always the same.

I shall not in this article attempt to report or describe Martin's address and style. It would be unfair to him and unfair to this new form of crusade anyhow. It takes a master of English to put into words an adequate statement and description of the music of a running brook, the thrill which a new and gripping sensation gives one, the note and intensity of a faith and logic like Comrade Martin's; one can feel those things, only one man in a thousand can put what he feels into words.

Here's a list of the subjects discussed (see enclosed card for this date). I read them on topic cards which are placed in the homes, stores, offices and shops to advertise the revival.

Comrade Martin has struck the right key in the matter of interpreting the gospel, Christianity SOCIALLY. Part of the time he uses in analyzing and dissecting a cross section of Scripture showing its social significance, its present-day application; at other times his enthusiasm or vehemence flare out in the spirit and words of the ancient prophets whom he frequently quotes; he made his auditors feel the suffering of the despoiled and oppressed; he makes them see the injustices practiced upon the weak by those who have become monstrously strong through their positions of power and criminally obtained special privileges, and, while he wastes no time in abusing the church as she stands servile, weak and impotent today, his message, his interpretation of Scripture, his recital of present-day incidents of social, industrial and economic piracy, pillage and misery plainly indicate how hypocritical, how insincere, how utterly futile is the church in its present laisses faire attitude toward the job she so often announces as her supreme responsibility and sole mission, viz., "to extend the kingdom of Christ among men."

At the close of the meeting each night Comrade Martin is sought by both men and women for personal interviews on the subject of "the big change," much as is the professional revivalist by those affected by his sermon or mannerism of the exhorter only—Martin uses no mannerism, no tricks of the orator or hypnotist, with him it is plain truth, the gospel socially interpreted for today, facts taken from the news of the hour as found in a subsidized press.

"I didn't know that Socialism had anything to do with Jesus' program;" "If that is Socialism I am for it;" "I'm going to get some books on Socialism and read up, I can't afford to be ignorant on such a subject." Those are some of the remarks heard after the meeting.

The question box is a prominent and useful feature of Martin's Socialist revival campaign; those who have misgivings and want to know about certain phases of Socialism, the swashbuckler politicians who bluster about the questions they've stumped the soap boxer with, all are invited to put their questions in writing, they'll be answered with authority, therefore convincingly.

This plan of campaign silences the quibblers. And now for the supreme question. Does this sort of meeting get the church members? It certainly does, in large numbers and further, this sort of meeting makes Socialists of many who heretofore have held aloof, and I guess that that is "the proof of the pudding."

Comrade Martin arranges for his meetings far enough in advance to have "all things ready" before the campaign opens.

I can conceive of no better means of carrying on our propaganda among church folks than this sort of meeting which is usually held in the business district and usually outside of church buildings for obvious and advantageous reasons. Comrade Martin's address is 4047 East Fourth avenue, Spokane, Wash.

PREAMBLE OF THE I. W. W.

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of working people, and the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production and abolish the wage system.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever-growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover the trade unions aid the employing class to mislead the workers into the belief that the working class has interests in common with their employers.

Their conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries, if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wages for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for the every-day struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.

THE CHRISTIAN SOCIALIST
Semi-Monthly, Published by
THE CO-OPERATIVE PRINTING CO.
Address: 5443 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price....................60c per year
Two yearly subs., $1.00. Five yearlies, $2.00
Five Months' Subscription, 25c.

Special Monthly Edition................40c per year
Four S. M. E. subs. ordered at once, $1.00

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

Rev. W. D. P. Bliss	New York City
Rev. Wm. A. Prosser	Pittsburg
Rev. Eliot White	Mahwah, N. J.
Rev. J. Stitt Wilson	Berkeley, Cal.
Rev. Carl D. Thompson	Milwaukee
Mr. Harvey P. Moyer	Chicago
Mr. George H. Strobell	Newark
Mr. Oscar F. Donaldson	Webster City, Iowa
Rev. Wm. A. Ward	St. Louis
Rev. Geo. Willis Cooke	Boston
Mrs. Kathryn Spiers	Richmond, Va.
Mrs. Ella Carr	Chicago

PRIZE WINNERS

There were forty-seven stories submitted in the **Christian Socialist** Prize Story Contest which closed Feb. 1. All of them were carefully read three times and the better ones several times by the judges. Twenty-eight of the stories were considered unacceptable, while nineteen of them passed the test successfully, and our readers are sure of some very interesting novelettes during the coming months.

Some of those rejected were well written and interesting, but not suited to our columns. Some failed of acceptance either because of inconsistency of plot or poor expression.

Although we offered only five prizes, it was so difficult to determine which deserved the fifth prize that we have decided to give four fifth prizes; that is, to give the sum offered for the fifth prize to four different people. The awards are as follows:

The Winners

First Prize, $25.00, to Wm. T. Holmes, for **"The Life Worth Living."**

Second Prize, $20.00, to Wm. D. Hamilton, for **"Hardly Human."**

Third Prize, $15.00, to Rev. James L. Smiley, for **"The Lost Bible."**

Fourth Prize, $10.00, to Leif Fredericks, for **"A Wrecker of Men."**

Fifth Prize, $5.00, to Ernest C. Hunton, for **"The Vagabond."**

Sixth Prize, $5.00, to Rev. Thos. L. Dyer, for **"Winning a Wife."**

Seventh Prize, $5.00, to Lizzie M. Holmes, for **"Mrs. Tulliver's Property."**

Eighth Prize, $5.00, to Georgia Kotsch, for **"The Strike at Dalton's."**

We deeply regret that "chill penury" forbids us giving $5.00 to each of the others whose story was judged acceptable for use in this paper. We congratulate each one named below on the ability revealed by their stories, and especially congratulate our readers for the pleasure that awaits them.

Seven other stories would have been accepted but for defects that may be easily remedied, and still others revealed talent that may be cultivated to success by patient study and labor. We are sending to each of these writers a yearly subscription to the **Christian Socialist** and a word of encouragement; also to those who failed of winning a place in this list, for their effort deserves kindly recognition also. No attempt to rank the stories appears in the order of this list.

The Near Winners

Herve K. Fiske, **"For Love of Country."**

John E. Nordquist, **"Necessity's Mask."**

Fannie G. Tilton, **"The Cry of the Reapers."**

George Rankin Allen, **"Full Stockings."**

Arthur W. Beer, **"The Message."**

Alma Paschall, **"Felix Borowsky."**

George H. Hamilton, **"Fellow Servants."**

Olivia Munnerlyn Brobston, **"Little Sandy's Christmas."**

Benjamin Keech, **"Little Him."**

Edmund R. Brumbaugh, **"The Joke on John."**

S. G. Smoth, **"The Inspiration of an Agitator."**

WHAT'S THE USE?

Herbert S. Bigelow writes soberly in the Terre Haute Post of the "Responsibility" of the Democratic party. But has not the Democratic party fully proved its utter **irresponsibility** by several administrations "befo' de wah" and by two since?

He says truly, however, that if the Democratic party "does not measure up to its opportunity, and act as a courageously progressive minority, it will be a wretchedly defeated minority four years hence, and it ought to be." This sage remark not only contains solemn warning, but sure prophecy, anticipating just what will most likely happen; for Ryan, Murphy, Taggart, Sullivan & Company can hardly be expected to act as courageous **progressives**. Their faces are not turned that way. Wilson may try to be "progressive," but he will probably find that he has a more reactionary "congress on his hands" than Cleveland had on his—and a Taft-appointed supreme court besides.

A WORKINGMAN'S VIEW OF THE BIBLE

Comrade Oscar F. Donaldson, author of "A Workingman's View of the Bible," has placed several hundred copies of the book at our disposal as a donation to the **Christian Socialist** to help pay the debt. This is very generous of him, and we greatly appreciate the gift.

But like certain wise conditional offers to colleges and churches, the value of this gift to the **Christian Socialist** depends upon a condition, **the sale of the books.** Therefore it is "up to you" who read this notice to make Comrade Donaldson's offer effective by killing two birds with one stone—getting a handsome, 216-page cloth-bound book, unique and thoughtful, for yourself and at the same time greatly aiding this paper, all at the same price—half price in fact, for in order to make the offer more quickly available to benefit the paper, Comrade Donaldson has consented to reduce the price for these volumes from $1.30 to 60c postpaid. You may obtain the book at this low price so long as our copies last. "First come, first served," as they say at the mill.

Order of the **Christian Socialist, 5443 Drexel** avenue, Chicago.

THE COST OF THE DRINK HABIT

The amount of money we spend every year in the United States, directly and indirectly, for liquor, would give a two weeks vacation to every man and child in the land, with their board and expenses paid. We spend $1,500,000,000 a year for alcoholic drinks, and we spend as much more for judges, police, jails, poorhouses, and insane asylums to take care of the people who get into trouble through hard drink. That makes $3,000,000,000, or $30 apiece for everybody. For a family of father, mother, and four children it amounts to $180 a year, a nice sum for an outing in the country. It is estimated that 1,500,000 men and women in the United States are every day either mentally or physically disabled for work as a result of drink. If it could be shown that the drinking man had better brains, or better muscles, or better earning power, or lived longer than the man who did not drink, there might be some argument in favor of drink, even in spite of all that has just been said. But thousands of experiments have shown that the brain worker and the laboring man are both at a disadvantage if they drink.

Experiments in the French army showed that under all circumstances the French soldier is forty per cent more efficient when subjected to a regimen of total abstinence. Generals Roberts and Kitchener in Africa proved the same fact about the British army. Laboring men who used to feel the necessity of having their dram regularly in order to do their work and do it well, now know they were formerly deceived, and that they are better workmen without drink. So well is this understood by practical business men that many large railroads and other employers of labor have prohibited the use of alcoholic liquors by employees at all times. Some marine insurance companies make a reduction of five per cent in insurance rates to ships on which no liquors are drunk during the voyage.—New York American.

THE TEST

Willie: Paw, when has a man horse sense?

Paw: When he can say "Nay," my son.—Cincinnati Enquirer.

THE RIGHT DOCTOR

"But, my dear madame, there's no use consulting me about your husband. I'm a horse doctor."

"That's why I came to you. He's a chronic kicker."—Life.

WHAT MIGHT BE DONE

By Wm. H. Watts

One of the things that discourages the earnest worker for Socialism is the inefficiency and apathy of the comrades themselves. Too often they utterly fail to recognize a wide-open door of opportunity. If the dues-paying members of the Socialist Party would patiently, persistently and kindly force the Christian Socialist upon the attention of Christian people in every community where there is a Local they could easily put this paper into half a million homes in a single year. That would mean that in a few years Protestant America would be practically won for Socialism. Yes, and the Catholics too! Even that reactionary Catholic priest that you have been calling names and saying such hard things about is not a hopeless case. Remember that priest was a son, a brother, a cousin and a nephew before he was a priest. He knows the sorrows of the poor as almost no other man in the community knows them; and he has other interests at heart than the interests of the hierarchy—interests that no priestly vow can ever absolve him from.

Comrades, do you want to help the Christian Socialist perform its peculiar mission of winning the Christian people to Socialism? Here are some suggestions.

1. Whenever possible to secure a Christian Socialist speaker every effort should be exhausted to place him under religious auspices. It is a good deal to merely secure a church building for the meeting, but it is not enough. Very many churches now have Men's classes that meet either in conjunction with the Sunday school or on some week night. These Men's Classes frequently invite experts upon various political, philanthropic and sociological matters to address them. Sometimes a regular series of such meetings is provided for. They will just as readily listen to a Socialist as to anyone else. The Y. M. C. A. engages in similar educational work and is just as approachable unless it is deliberately antagonized. The Local, or where the Local is unfriendly to such work, a self-constituted committee of sensible Socialists should write a formal, courteous letter to the secretary of each such organization in the city asking the privilege of placing a Socialist speaker before them, and requesting that the letter be read to the organization, formal action taken upon it and a formal reply in writing returned. This should be done four or five weeks, if possible, before the speaker is expected, and even before sending for a speaker.

2. When the meeting is arranged for, secure a large bundle of some special edition of the Christian Socialist for distribution at the meeting. The effect of a speaker soon wears off; he must be followed by the paper.

The local comrades should have ushers ready in case they are not otherwise provided, and see that the janitor work is attended to and the place of meeting opened and lighted in good time. Sometimes an ignorant or bigoted janitor will neglect you. Have each usher provided with pad and pencil and try to get everyone's subscription to the Christian Socialist before he leaves the hall. If they escape from the hall without subscribing follow every one you can identify to his home or place of business as soon as possible.

3. Select all the preachers in your town and

mark copies of the **Christian Socialist** where some article especially strikes you and put these copies on the front porch of your selected victim or attach them to his door knob. Be sure to have the marked article outward so he cannot miss it. Do this a few times and then go and get his subscription. This scheme will work on laymen also.

4. Mark an article, not too long, in the **Christian Socialist** and take it to the editor of your local newspaper and ask him to re-print it, giving it as from the **Christian Socialist**. This will give our paper some free advertising and get a piece of good propaganda material before your locality. Insist upon seeing the editor-in-chief in person; get him to read the article and the chances are he will be interested enough to print it. N. B.—The editor wont bite; he probably wont even bark.

5. If you have a little money and would like to help this paper insert an advertisement of the **Christian Socialist** in your local newspaper or some periodical whose advertising rates are within range of your pocket-book. We would like to advertise in a great many papers and magazines, but we haven't the money. If it were possible to show the number of workers for this paper who have discovered it by mere accident the effectiveness of such advertising would be apparent.

6. Write to us for the list of expired subscriptions in your vicinity. This will give you something to work on. Go and get their renewals, and as many new subscribers at the same time as you possibly can. You get the subscriptions; the **Christian Socialist** does the rest.

7. Go to the church and Sunday school and take an intelligent interest in the proceedings. It really wont hurt you, and it will give you opportunities to place Socialist literature in the hands of educated people. Try to be as charitable to the church people as you would like them to be to you and your cause. "You can catch more flies with honey than you can with vinegar."

INTERCOLLEGIATE SOCIALIST SOCIETY

With the opening of the college year, the Intercollegiate Socialist Society is starting on what promises to be the most active and fruitful season of its existence.

As the result of last year's work, 20 chapters for the study of Socialism were formed in the colleges of the country and two groups among college alumni. By June, 1912, the undergraduate chapters numbered no less than 49 and the graduate chapters, five.

That the students in the British universities are not to be outdone by American students in their desire to learn more of the real significance of the Socialist movement, is evidenced by the organization of the Inter-University Socialist Federation in Manchester in the spring of 1912. This Federation consists of Socialist societies of the Universities of Manchester, Cambridge, Birmingham, Edinburgh, Glasgow, Liverpool and St. Andrews. It was stated at the organization meeting that there are between five and six hundred members of the groups in the various universities, Cambridge and Oxford alone, having a membership of no less than 350. The Oxford Society was organized some eighteen years ago.

The following colleges now possess I. S. S. chapters:

New England (10)—Harvard, Yale, Brown, Williams, Wesleyan, Amherst, Clark, Springfield Training School, Massachusetts Agricultural College, Connecticut Agricultural College. Middle Atlantic (17)—Cornell, Columbia, Barnard, Princeton, Pennsylvania, New York University (day and afternoon), College of the City of New York (day and afternoon), Colgate, Rochester, Union, Swarthmore, Union Theological, Meadville, New York Dental, New York Medical. Middle West (17)—Chicago, Michigan, Ohio State, Wisconsin, Kansas, De Pauw, Oberlin, Oklahoma, Washington (Mo.), Ohio Wesleyan, Ohio Northern, Baker, Marietta, Bennett, Missouri, Osteopathy, Morris Pratt. Pacific Coast (3)—California, Stanford, Washington. South (1)—Richmond. Canada (1)—Alberta.

Alumni chapters exist in New York, Boston, Washington (D. C.), Springfield and Philadelphia.

The organizer of the Society, Harry W. Laidler, 105 W. 40th St., New York, will be pleased to receive the names of any who may be interested in the formation of study chapters or in the general work of the Society, and will be glad to furnish any information or literature which may be desired.

I. S. S. QUARTERLY

The Intercollegiate Socialist Society has issued a quarterly, "The Intercollegiate Socialist."

The quarterly will be edited by the organizer, Harry W. Laidler. The first issue contains a graphic drawing by Art Young, called "The Struggle." Compressed in its pages are articles by Ellen Hayes on "The New Political Alignment;" by Jesse Wallace Hughan, Ph. D., on "What Is Socialism?" by William English Walling on "Government Ownership vs. Socialism;" as well as short excerpts from the writings of W. J. Ghent, Prof. Lester F. Ward, etc.

It will be the effort of the society to give to the beginner through this magazine, a clear understanding of the principles and practices of Socialism. The magazine will portray as faithfully as possible all sides of the international Socialist movement. It will be primarily an educational rather than a propagandistic publication. Copies may be obtained at 5 cents a copy, 25 copies for $1.00, from the Society, 105 West Fortieth street, New York City.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

MARCH

The stormy March is come at last,
  With wind and cloud, and changing skies;
I hear the rushing of the blast,
  That through the snowy valley flies.

Oh, passing few are they who speak,
  Wild, stormy month, in praise of thee;
Yet though thy winds are loud and bleak
  Thou art a welcome month to me.

For thou to northern lands, again
  The glad and glorious sun dost bring,
And thou hast joined the gentle train
  And wear'st the gentle name of Spring!

And, in thy reign of blast and storm
  Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
  And heaven puts on the blue of May.

Then sing aloud the gushing rills
  In joy that they again are free,
And, brightly leaping down the hills,
  Renew their journey to the sea.

The year's departing beauty hides
  Of wintry storms the sullen threat;
But in thy sternest frown abides
  A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
  And that soft time of sunny showers,
When the wide bloom, on earth that lies,
  Seems of a brighter world than ours.

—Bryant.

THE CONSCIENTIOUS COW

The old cow walked by the dairy shed
And in her ruminant way, she said:
"I'm feeling about as fine as silk,
But I'd like a drink of my own good milk."
And, looking around, she presently saw
A pail a-standing beside the door—
It was buttermilk, about two days old,
But the aged vaccine hadn't been told:
She only remarked, "It's mean to bilk
An industrious cow of her own good milk."
And she took a drink, and she looked surprised,
And she walked away and that cow surmised.
She surmised about half-way down the lane
And she said in astonishment mixed with pain:
"To judge by the flavor of that there milk,
I can't be feeling as fine as silk.
I must be billious, I'll bet a hat,
When I get to giving down milk like that!"

—American Farmer.

QUEER FISHES OF THE SEA

Those That Live Down in the Deep Are Grotesque and Chimerical

Cuba ends to the south in a huge hammer of mountains eight thousand feet high and steeping sheer into the sea. The wall does not end there, but continues its precipitous descent into the 700-mile-long abyss called Bartlett's Deep. This gigantic submarine valley is nearly four miles deep and eighty miles wide.

At a mile and a half, the pressure of the water is nearly two tons to the square inch; the ooze that comes up from such a depth, though the equator runs overhead, is cold as hoar frost; it is ten times certain that no vegetation can grow there.

As in our world, none but the vegetables are able to make food, it ought to follow that in the depths of the sea there should be no animal life. As a matter of fact, these glooms are inhabited by the most grotesque and chimerical of all fishes. It would seem as though in the darkness life had taken every imaginable license to be ugly and bizarre. Cannibalism is evidently the only method of life, and its equipment runs to every kind of extravagance.

There are fish with teeth so long that they cannot close their mouths, fish that draw their stomach over prey larger than themselves, fish with no more mouth than a leech, and getting their living as leeches, fish with huge, myopic eyes, and fish frankly blind. Probably none of them comes from depths quite beyond the region of light, though a great many of them go poking about their ghoulish business furnished with lanterns of the glowworm type.

A HOT ONE

Road Hog (after mishap in which puppy has been run over): Madame, I will replace the animal.

Indignant Owner: Sir, you flatter yourself.—London Opinion.

AN AFTER-DINNER STORY

A Reminiscence of Marion Crawford

Many visitors to Rome, writes Baddeley Broadman in the December "Century," will remember the German bookstore on the Piazza di Spagna, kept by Herr S— of whom a story is told which throws a backward light upon the apparently troublesome activities, as a boy, of a distinguished American novelist. Herr S——, who had been established in Rome as a bookseller almost a life time, once met in his store another elderly gentleman, who said:

"Isn't it fine, Mr. S.——, about Frank Crawford?"

"Fine about Frank Crawford? Vot you mean?"

"Why, about his book—a great success. Haven't you heard? Haven't you read it?"

"Read his pook? No. Frank Crawford ride a pook? Imbossible!"

"Oh, yes; no doubt of it. Giuseppe"—calling a salesman—"let me have a copy of 'Mr. Isaacs,' please."

When the volume was brought to the incredulous bookseller, he held it at arms length, looking at it curiously as he turned it from side to side and from end to end; then he cautiously examined the title page, with its "—th edition," which he greeted with a guttural "Huh!" Next he turned to the last page, and read the concluding sentence with another grunt of astonishment. Then he dipped into the volume in two or three places, and finally, satisfied that he was not being deceived, handed back the book to Giuseppe without looking at him, and said:

"Vell, vell! dot brooves dot you must neffer trown a poy.".

CAPITAL AND LABOR

"Earlie, why don't you let your little brother have your sled part of the time?"

"I do, ma. I take it going down the hill, and he has it going back."—New York Morning Telegraph.

IN THEIR STEPS

"Look here, now, Harold," said a father to his little son, who was naughty, "if you don't say your prayers you won't go to heaven."

"I don't want to go to heaven," sobbed the boy, "I want to go with you and mother."—New Orleans Times-Democrat.

BETTER YET

"If the high cost of living keeps on, the rich themselves will feel the pinch of it."

The speaker was Brand Whitlock, Mayor of Toledo. He continued:

"I know a Toledo banker who has already begun to retrench. His daughter said to him the other day:

"'Father, dear, I need a new fall riding habit.'

"'Can't afford it," the banker growled.

"'But, father, what am I to do without a riding habit?'

"'Get the walking habit.'"—New York Tribune.

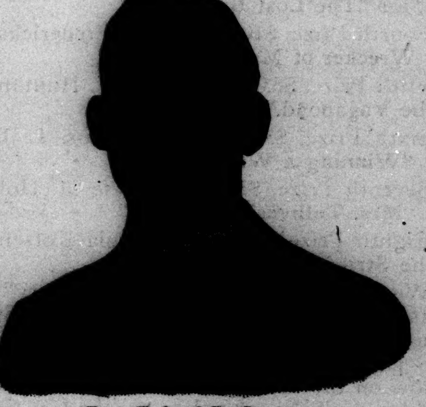
ANNOUNCEMENT.

I will be glad to go anywhere that my services are demanded to lecture for Socialism. I know that times are hard and money is close, therefore I will not ask the comrades to guarantee daily wages, and only ask that they arrange for transportation expenses in advance and do the best they can for me at the meetings by collections and sales of literature. Let me know where I am wanted and I will furnish the bills to post up announcing meetings. Prefer Oklahoma as field and places nearest to my home.

Thomas W. Woodrow, Hobart, Okla.

THE SAWYER SPECIAL

The Sawyer special propaganda edition of the **Christian Socialist** contains 16 pages of most suggestive and instructive matter. Especially valuable are the articles on **"ESSENTIAL SOCIALISM"** by C. G. Girelius, **"THE SOCIALIST CANDIDATES"** by Allan L. Benson, **"HOW THE CO-OPERATIVE COMMONWEALTH IS COMING IN GERMANY"** by Paul Burgess, and **"THE SOCIAL SCIENCE OF JESUS"** by Roland D. Sawyer. There are other excellent features also.



Rev. Roland D. Sawyer

The spring campaign time is short. Quickly order a bundle for sale or free distribution in your community.

Prices, in small bundles, one cent per copy; 500 copies, $4.50; 1,000 copies, $8.00.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

SUNDAY SCHOOL LESSON, MARCH 2.

Genesis 14, 15 and 16.

THE LAW OF RIGHTEOUSNESS

I. Vindicated

1. In confederated revolt against unrighteous foreign domination. 14:1-12.
2. In triumph of the righteous few over the unrighteous many against oppression of even the unrighteous. 14:13-16.
3. In refusal to take material reward for righteous service on behalf of the oppressed. 14:17-24.

II. Vitalized

1. By an exalting vision of national greatness as the reward of individual and family faithfulness, 15:1-7. 17:1-8.
2. By practical expression of a psychological experience in form of a sacred ceremony. 15:8-11.
3. By a depressing vision of national suffering as necessary to national success. 15:12-21.

III. Violated

1. By impatient attempt to fulfill a prophetic national vision by transgression of the most sacred laws of individual and social life. 16:1-6.
2. Resulting in the laying of the foundation for centuries of international strife between inter-related peoples. 16:7-16.

I.

Again we take three connected and connecting chapters of this early drama of social evolution as the foundation for our outline and comments, instead of the isolated group of verses given as the lesson.

1. As early as the indefinite date of the traditional events here set forth in the duplex account given by priests and prophets of Israel, we have an important step in social evolution clearly indicated by confederation of tribes on both sides of the compound inter-tribal war described in verses 1 to 12 of chapter 14. Tribes living near each other combine against combinations of more distant tribes and thus nations are born; and as the groups grow greater, group strife wanes from perpetual toward occasional conflict.

2. In verses 13 to 16 we find the higher moral ideals multiplying strength in defensive warfare to an extent that would-be incredible did not all history validate it; and we are reminded of Sir Gallahad's claim in his search for the Holy Grail:

> "My strength is as the strength of ten
> Because my heart is pure."

3. In verses 17 to 24 we have an almost incredible example of unselfish service; but not inconsistent with the high ideals attributed to Abraham by his bigoted biographers; who like all Boswells, are painters of perfection rather than critics of character.

II.

1. Both faith and faithfulness are necessary to the seeing of exalting visions; and if the "doings" of Abraham were really such as his biographers picture, his "seeings" were no matter of miracle.

2. As suggested in sub-topic II, while visions vitalize the law of righteousness, they also tend to perpetuate themselves in pious practice of what are called "sacred services;" which up to a certain point vitalize right conduct; but which beyond such point paralyze it. Against which latter tendency all the prophets and the Prophet of Prophets hurled themselves with almost fanatic fury.

3. Visions are not, nor should they be, always of the optimistic sort. Darkness must be discerned rather than denied if it is ever to be dispelled.

III.

1. To make a modern application of 16:1-6, it is not too much to say that in order to fulfill the Fourth of July visions of material greatness of our big country, which will some time be great as well as big, on which each generation of young Americans has been fed for more than a century, is now engaged in sacrificing its most sacred sources of real greatness by violating the fundamental laws of individual and social life in its factories and mines; in its slums and its slave pens.

2. And as the age-long international strife between the Israelites and the Ismaelites grew out of the violation of fundamental social relations, as recited in 16:7-16, so it is now coming to be recognized that, all the discords in the great "Oratorio of Creation" of which Hayden's is only a hint, which is being but imperfectly practiced by the nations of the world, but which cannot be rendered until all nations come to beat time with the baton of the Master, can be traced to the violation of the social laws which constitute both the chromatic and diatonic scales upon the proper blending of the tones of which depends the Harmony of Humanit-

SUNDAY SCHOOL LESSON, MARCH 9.

Genesis 17, 18 and 19.

THE LAW OF RIGHTEOUSNESS

I. Expressed

1. By a sanitary ceremony intended as a means of national selection and social protection. 17:9-14.
2. By recognition of importance of less advanced as well as of more advanced peoples. 17:15-27.

II. Impressed

1. By vision or visit of mysterious messengers of righteousness, dealing with doubt as to previous vision. 18:1-15.
2. By mysterious messengers revealing to the righteous calamities threatened the unrighteous for violation of the law. 18:16-23.
3. By recognition of the principle that a small per cent of obedience of the righteous will cancel a large per cent of disobedience of the unrighteousness in the preservation of society. 18:23-33.

III. Redressed

1. Against social degeneration and economic oppression, the former resulting from the latter. Ezek. 16:49, 19:1-11.
2. In great loss, socially and financially to the semi-righteous, who, for selfish reasons, cast their lot with the unrighteous, escaping, if at all, by the skin of their teeth. 19:12-23.
3. In the total loss to the unrighteous who become too much absorbed in unrighteousness to heed warnings of approaching danger, from either physical or social calamity. 19:24-29.
4. In social degeneration of the semi-righteous, resulting from association with the unrighteous and reaching into generations of strife against the higher ideals. 19:30-38.

I.

1. As set forth in comments on a previous lesson, wholesome customs inaugurated in the distant past for social and sanitary purposes, with the prestige of religious rites to make them effective, have often become, through selfishness and superstition, the most stubborn obstacles in the path of the very purpose of their original practice. The so-called religious rite described in 17:9-14, which is regarded by eminent physicians even now as a wholesome social and sanitary measure, has been something of an exception to this rule; and yet it has been made an almost impassible gulf of separation between the Jewish people and the Gentiles, who became their natural and progressive heirs and successors in the essentials of what might, but for selfish sectarianism, become a wholesome world-wide religious faith.

2. In 17:15-27 is found a good example of the recognition and tolerance of modes of life and belief represented by less advanced peoples as adapted to their development and circumstances; and not to be deprecated and denounced by missionaries of a different mode of life as being unwholesome and unholy.

II.

This division needs but little comment, as the outline is quite complete. Whether the verses given in the reference describe a vision or visit—a psychic experience or a social experience—does not much matter; nor does it matter whether these visitors were of this world or another; the dramatic power of the writer, or writers, of this record brings out clearly the fact that every contact, by vision or visit, with those who represent the higher ideals, impresses upon the mind the necessity of conforming, individually and collectively, to the eternal Law of Righteousness.

III.

That the prophets attributed the destruction of Sodom to the violation of economic law is clear from Ezek. 16:49, in which, together with verses preceding and following, the same charge is made against Jerusalem. That this was the general opinion held by the Jews is evident from the following from Josephus:

"About this time the Sodomites grew proud on account of their riches and great wealth; they became unjust toward men and impious toward God." Book I, Chap. 11.

Here again, as in the case of the flood, it is hard to connect cataclysm of nature with conduct of man in the relation of cause and effect; but the failure to detect the signs of danger and escape from the effects of the cataclysm may be directly charged to a bad social and moral condition, for it is true even today that grasping greed and groveling grossness heed no warnings, either moral or physical.

In this case, however, it is suggested that the careless use of torches in some revel of social debauchery, which then as now results from that pride of wealth which, quoting from Ezekiel, refuses to "strengthen the hand of the poor and the needy," i. e., failed to give them wages enough to provide strength for the labor exacted from them, which is represented by the word "hand," might have set fire to some of the petroleum springs in which that region still abounds. In which case moral conduct and physical calamity are properly related as cause and effect. This comment covers 1 and 3.

The remainder of the outline, 2 and 4, refers to the degenerating effect of the toleration of iniquity and participation in the profits thereof by semi-righteous people who, sentimentally at least, deprecate the bad moral conditions upon which such profits depend. The degeneracy of Lot and his daughters and the origin of the Moabites and the Ammonites who became the age-long enemies of the decendants of Abraham, are strikingly suggestive of the legacy which the fairly moral and ease-living middle class of generation after generation have left for the martyrs of progress to contend with.

News and Views

By WM. H. WATTS

The daily papers are industriously circulating a letter written by Moses Baritz, a preacher of atheism, who sponges a living off the Socialist Party of Canada as "organizer" while he wastes the time for which his party is paying him in attacking religion instead of teaching Socialism. A few of his gems of ignorance are as follows:

"With the establishment of a social regime, Christianity, Judaism, and all supernatural ideas clinging to mankind will be abolished."

"The Church will find in us its unrelenting foes."

"Finally, a Christian cannot be a Socialist, and a Socialist cannot be a Christian."

If this man is not being paid by the enemies of Socialism to bring the cause into disrepute he ought to be, for he is earning their money. However, his rantings will not do as much harm now as they would have a few years ago, as in most communities it is pretty well understood that Socialism is an economic and not a theological proposition. But the Socialist Party of Canada cannot get rid of such organizers (?) as Baritz any too quick.

* * *

A recent advertisement of an oil-burning farm tractor affords an excellent illustration of the tendency in the capitalist system to a falling rate of profit in spite of the constantly increasing productiveness of machinery. According to this manufacturer's advertisement, one man with a team of horses, costing $500, can plow 100 acres at a cost of $250; with the oil-burning farm tractor, costing $3,000, one man can plow 100 acres at a cost of $150. Accepting the figures given, let us capitalize them. With horses the cost of plowing the 100 acres is $750. If the agriculturist succeeds in earning six per cent profit upon this capitalization his profit will be $45. But if he only plows the same amount of land with the tractor his capitalization must be $3,150, and his $45 of profit amounts to only a fraction over 1.4 per cent. In order to overcome this fall in the rate of profit the agriculturist with the tractor must keep right on working after he has got his one-hundred acres plowed; he must cover four or five times as much ground as the man with the horses and throw four or five other men out of employment. And as our machinery of production becomes more and more expensive we are rapidly approaching the time when the working class cannot and will not earn dividends upon a capitalized world.

* * *

According to the Pall Mall Gazette the co-operative trade societies and trade unions of Great Britain are preparing to organize an industrial combine which will affect about 4,000,000 workmen and involve many millions of capital. In the case of the co-operators alone this is expected to involve $250,000,000. The scheme, which it is admitted will take years to produce practical results, aims at co-ordination of all unions. The co-operators propose to organize for educational, industrial, and political purposes.

Their aim is to secure ultimate control of industry and commerce and thus enable the workers to solve the problem of labor unrest by the nationalization of industry. The executive will meet early in February to decide on the outlines of the plans.

* * *

The dockers, seamen and other marine workers in Great Britain are again discussing a general strike for the purpose of compelling the employers to recognize their organizations and deal with the men collectively in arranging working conditions. For several months there has been more or less dissatisfaction displayed by the unionists, and the employers have studiously ignored the demands of the labor officials until the breaking point is again being reached.

* * *

The extent to which the machinery of the present Federal administration is controlled and manipulated by capitalist interests is shown by the brutal treatment of Ex-President Castro of Venezuela. He was imprisoned at Ellis Island just as if he had been a criminal, a degenerate, or a penniless workingman. Mr. Castro may not be a very agreeable personality, but he has never been convicted of crime and he has too much money to be turned back on the score of pauperism, so the immigration officials are hard put to it to find some legal excuse for keeping him out of the country. The real reason for their arbitrary conduct is that some years ago the American Asphalt trust, which has large investments in Venezuela, got into trouble with the laws of that country and President Castro tried to uphold the dignity and authority of the Venezuelan courts. Consequently he has been an "undesirable citizen" to the capitalists of both countries ever since.

* * *

The estimates of the Money Trust